CHRISTIAN INTELLIGINGE AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D, -THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAR.

VOL. XI.

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GARDINER, MAINE, FRIDAY, MARCH 25, 1831.

NEW SERIES, VOL. V .- NO. 12.

BY SHELDON & DICKMAN.

WILLIAM A. DREW,-Editor

RELIGIOUS MISCELLANY.

[From the Trumpet and Magazine.] SE AND PROGRESS OF INFIDELITY

Having given, in my two previous nums, a brief sketch of Mr. Owen's proedings, up to the making of his first peech at New Harmony, on the 27th of pril, 1825, I shall now redeem my promby laying before the reader a few exacts from his celebrated Fourth of July the celebration of the 4th of July, 1826. be sapient editor of the New Harmony azette on the 12th of the same month, aders will peruse a document of more inrest to society-be it true or false-than ny, perhaps, that has ever been presentd to the public, at any time in any counry: For it strikes, directly, at the fundaental principles by which society has cretofore been regulated and governed." his is another specimen of that peculiar odesty which those reformers have been the constant habit of displaying! How should happen that this oration is a document" so very important, "whether nue or false," can be explained in no othr way, "perhaps," than by a candid pe-usal of some extracts from it, which I nall present to the reader exactly in their

He began by stating that they had met commemorate the important event of withdrawal of the new, from the conol of the old world; and spake, with beoming respect, of the worth of the patris, who took the lead in the great revoluit: and speaks of the revolution in Amera, sanctioned by the Decleration of Inependence, as that which "gave to a peo-le advancing lowards civilization, the first pportunity of establishing a government, vnich would, by degrees, permit them to equire that greatest of blessings." He en went on to say as follows:-

iginal dress, as they first appeared

"Yes, my friends, the Declaration of Inependence, in 1776, prepared the way to cure to you MENTAL LIBERTY, without hich man can never become more than han the animals which he has been taught deem inferior to himself."

After a few other remarks, not particuarly interesting, he thus displays the sum otal of his superior knowledge:-

"Are you prepared to imitate the example of your ancestors? Are you willing o run the risks which they encountered? Arc you ready, like them, to meet the preudices of past times, and determined to overcome them at ALL hazards, for the enefit of your country and for the cmanaccording to our present knowledge, it is ossible for them ever to receive?

REVOLUTION, as superior in benefit and importance to the first revolution, as the menta! owers of man exceed his physical powers? If you are, I am most ready and willing to join you in this deed -the last and most daring that has been left for man in his irrational state to perform.

But, my friends, knowing, as I do, the immeasurable magnitude of the good which this Mental Revolution will effect and permanently secure for human nature through all future ages-I deem the continued existence, a little longer here, of a few individuals to be of no consideration whatever in comparison with its attainment; and, therefore as I cannot know the present ance of my life, at my age, is very uncertermined, upon this eventual and auspicious occasion, to break asunder the remaining mental bonds which for so many ages have grievously afflicted our nature, and, by so doing, to give forever FULL FREEDOM TO THE HUMAN MIND.

Upon an experience, then, of nearly forty years, which owing to a very peculiar combination of circumstances, has been more varied, extended and singular, than perhaps has ever fallen to the lot of any one man, and, during which period, my mind was continually occupied in tracing the cause of each human misery that came before me, to its true origin; I now Declare, to you and to the world, that Man, up to this hour, has been, in all parts of the earth, a slave to a TRINITY of the most monstrous evils that could be combined to inflict mental and physical evil upon his whole race.

I refer to Private, or Individual Property-absurd and irrational Systems of Religion-and Marriage, founded on Individual property combined with some one of these irrational systems of religion.

It is difficult to say which of these grand

they cannot be separated without being Ror is such, that as soon as arrangements destroyed: each one is necessary to the can be formed to admit of the full development. It sometimes happens that visible destroyed:

likely, ever will torment the human race. It is well calculated, in all its consequences, to produce the utmost misery on the mind and body of man of which his nature is susceptible. The division of property among individuals prepared the seeds; cul-

jured by wealth.

Religion, or Superstition—for all reli-Superstition forced him to believe, or to say he believed, that a Being existed who or another, into the darkest recesses of possessed all power, wisdom and goodness error and deception. -that he could do, and that he did, every thing--and yet, that evil and misery superand does all things, is not the direct or in-direct author of evil or misery. Such is the nations of the earth." the foundation on which all the mysteries all parts of the world. Its inconsistency and inconceivable folly have been such as to keep the world in continual wars, and human race.

The forms and ceremonies of Marriage, as they have been hitherto generally performed, and afterwards supported, make it almost certain, that they were contrived "MENTAL LIBERTY" he conceives and forced upon the people at the same pehave been the grand object of their pur- ried that property was first divided among a few leading individuals and Superstition was invented: this being the only device that could be introduced to permit them to retain their division of the to have become convinced that the peo- two requisites to be indispensable; menpublic spoils, and create to themselves an aristocracy of wealth, of power, and of like the inhabitants of Europe, were not

To enable them to keep their children apart from the multitude who were to be kept in poverty, in ignorance, and consequently without power-and to monopofize all wealth and power and learning to mere localized being, with powers to themselves-some such contrivance as ender him more miscrable and degraded marriage, with mysterious forms and ceremonies, to hide their real intentions from the ignorant, was absolutely necessary, that they might, through the influence of their wealth, learning and power, select the most beautiful and desirable women from among all the people-and thus enslave and make them, in fact, a part of their private property.

This was the commencement of that system which led to such endless crimes and miseries and degradation of the human faculties, by tempting the inexperifeelings and affections, in the union of Are you prepared to achieve a Mental which, all feel the present happiness of life to consist."

> "The revolution then, to be now affected, is the DESTRUCTION of this HYDRA OF Evils-in order that the many may be no longer poor, wretched beings-dependent on the wealthy and powerful few; that Man may be no longer a superstitious idiot, continually dying from the futile fear of death; that he may no longer unite himself to the other sex from any mercenary or superstitious motives, nor promise not on himself to perform.

Upon the experience of a life devoted to the investigation of these momentous state of your minds, and as the continu- subjects, I fearlessly now declare to you. from a conviction, as strong as conviction tain, I have calmly and deliberately de- can exist in the human mind, that this RISE AND PROGRESS OF INFIDELITY compound of ignorance and fraud, is the real and only cause of all the crime, and misery arising from crime, which can be found in human society."

"For nearly forty years have I been employed, heart and soul, day by day, almost without ceasing, in preparing the means and arranging the circumstances, to enaanny and despotism, which for unnumbered ages past, have held the human mind spell bound, in chains and fetters, of such ry course of events, that the Declaration necessary to bestow upon this female cu- her free and voluntary affections. Nor. of Political Independence, in 1776, has riosity. produced its counterpart, the DECLARA-TION OF MENTAL INDEPENDENCE in 1826 ing the time that the grand experiment tion of any individual of the other sex, -the latter just half a century from the was being made, by Mr. Owen; and as beyond what mutual inclination dictates

first or last; for they are so intimately in- as your Political Independence; for the co-operative labor, (the only redeeming one maintained by them) seems not to nial law, over the most sacred of the hutruths which it has taught.

Under the circumstances in which this Mental Revolution has been made, no human power can undo, or render nugatory, that which has now been done.

This truth has passed from me, beyond tivated the growth, and brought to matu- the possibility of recall: it has been alad ostensible purposes at that time.— isting among a people at the same time; it will be heard throughout America, and the industrious experiencing privations from thence it will pass North and South, and the ildependence, delivered by Robert Owen, jured by wealth. conveyed, human nature will recognize gions have proved themselves to be Su-perstitious—by destroying the judgment, norance and despotism hold their sway hen this oration was first published, noids irrationalized all the mental faculties of over the multitude, arts will be used to ne following language respecting it: "In man, and made him the most abject slave, keep it from being heard among them; but the first pages of this day's Gazette, our through the fear of nonentities, created neither armies, nor barriers of any kind solely by his own disordered imagination, can now prevent a great and important

> Rejoice, then, with me, my friends, that this light is now set upon a hill; for it will abound; and that this Being, who makes increase daily, more and more, until it shall be seen, felt, and understood, by all

The foregoing extracts will give the and ravings of Superstition are erected in reader a tolerably good idea of the extreme weakness of this visionary philosopher. No man in the exercise of his reason can refrain from entertaining the conviction massacres, to create private divisions, lend that Mr. O. by forty years study had being to every imaginable evil; and it is prob- come not a little afflicted with that spirit able that Superstition has caused more than which was displayed in the adventures of its third of the crimes and sufferings of the Don Quixote. The event proved how easy it was for a wise man to be deceived: But a few months elapsed, before the whole establishment was entirely broken up; and those who had been drawn to New Harmony, by the newly imported reformer, made the best shift for themselves they tate to receive as truths, theories, howevcould make under the "circumstances" which had been arranged for them; and ment. In the individual who should first the wild project failed. Since then, but attempt an experiment opposed to all ex-little has been heard of Mr. O. who seems isting opinions and practice, she believed ple of America, in their half-civilized state, tal courage, and, as some writers have de-Views of Society." In other words, they were not sufficiently advanced, to say in their hearts, there is no God-to throw in ples which, after mature consideration, the fruits of their honest industry into a her heart and head had embraced, she common fund for the support of the idle determined to apply all her energies, and and vicious-to abandon the pleasures of to devote her slender fortune, to the buildhome, for the promiscuous intercourse of ing up of an institution which should have the sexes, nor be guided by the ravings of those principles for its base, and whose a simple and enthusiastic foreigner! Can it be denied that Mr. Owen's in-

tention was to destroy every existing institution in this country? What did he say? What did the editor of the Gazette that she here explicitly avows that her gions-but this was to be done, because religion was in their way. They cared nothing about that part of their "trinity," a common level, and get rid of our marshould be necessary, to secure for all your discover they have been deceived, and templation of the impudence, and affected the endearments of his family circle—to rangement. Keep them by all means, fellow-beings, the GREATEST GOOD, that, that wealth, learning and power, can make greatness of these foreigners, were they forego the pleasures enjoyed around the therefore, dear friend, but do not use them no amends for the want of those natural not beneath bonest indignation; and it domestic altar-I repeat, is there a man hastily." would be charity itself to consider them or woman on earth, so abandoned, as to beside themselves. They may thank the Providence whose name they affect to despise, and the mildness of our laws, that they have been suffered to insult, with impunity, the whole body of the American people so long.

So palpable are the statements which have been quoted from their writings, that ject was such as we have represented it self and we will be true to you: our heart I need not tax the reader's patience by attempting to show that their objects were such as no friend of virtue or of his country can approve. The subsequent articles will evince the fact, that the coadjuthe same principles, with such additions thing that the virtuous mind holds dear: consistently in trying to save her " Dear and pretend to do that which it depends tors of Mr. O. have uniformly advocated as their experience has suggested.

A UNIVERSALIST.

From the Trumpet and Magazine.

Having given a brief sketch of the schemes of Robert Owen, I shall proceed admission of a wife that of a husband, to show what are the real principles of nor the admission of either or both of the Francis Wright, the most efficient of all parents that of children above the age of who have ever engaged in the plan of en- fourteen. Each individual must pass lightening the "semi-barbarous" inhabit- through a separate trial, and be received an intelligent community. ants of this country. The notoriety to or rejec ed on the strength of his or her which this person has attained, may be morits or demerits. And, as in the reble me to give the death-blow to the tyr- accounted for in a few words-she is a wo- ception of members the individual charman; and has therefore received more acter is the only one recognized, so by attention than would have been bestowed the principle of the society, that charact-upon any other person. That she is a er can never be forfeited. The marriage mysterious forms and shapes, that no mor- woman of talents, will not be denied; but law existing without the pale of the instital hand dared approach to set the suffer- a man of equal powers of mind, and equal tution, is of no force within that pale.ing prisoner free. Nor has the fulness of attainments would not have arrived to the No woman can forfeit her individual rights time, for the accomplishment of this great same degree of notoriety -would not or independent existence, and no man asevent, been completed until within this have produced so much excitement as to sert over her any rights or power whatsohour-and such has been the extraordina- deserve the attention which it becomes ever beyond what he may exercise over

far as the public have any knowledge of and sanctions; while, to every individual Rejoice with me, my friends, that your her views, she was with him and his coad- member of either sex, is secured the prosources of all crime ought to be placed Mental Independence rests now as secure jutors in sentiment. But the principle of tection and friendly aid of all.

destroyed: each one is necessary to the can be formed to admit of the dulit development of the other two. This formidate openent of Truth to the world, and it is once publicly promulgated, no art, or false-hood, or force; can ever afterwards return this reformer, who looked upon the females are averse to carrying into practice their own schemes; and hence this reformer, who looked upon the females are averse to carrying into practice their own schemes; and hence this reformer, who looked upon the females are averse to carrying into product of the unjust public opinion, which so frequently stamps with infamy, or condemns to martyrdom, the best grounded and most generous attachments it back into forgetfulness, or unteach the in America as mere children in knowl- which ever did honor to the human heart, edge, found it extremely inconvenient to simply because unlegalized by human practice the rules she laid down for them. ceremonies equally idle and offensive in Speaking of this plan in her letter to R. the form and mischievous in their tenden-Speaking of this plan in ner iener to the L. Jennings, which will be noticed hereL. Jennings, which will be noticed hereMuch more to the same effect might be
but one more "My dear Jennings: co-operation has well nigh killed us all." After the experiment tivated the growth, and brought to maturity all the evils of poverty and riches existing among a people at the same time; it will be heard throughout America, and the industrious experiencing privations and the idle being overwhelmed and inknown—and almost as fast as it shall be Nashoba, and of the principles upon which conveyed, human nature will recognize it is founded. Addressed to the friends of human improvement, in all countries, and of all nations."

. b. Imilla

It becomes necessary to inform the read-Mr. Owen, for there was provision made for those who were disposed to put in a of a legal or religious permit, so frequentthe labor of those who had not the means of living without. The Founder, Miss Wright, purchased a tract of land on the East side of the Mississippi, 300 miles of Mr. Owen himself, was to destroy all above New Orleans, where she intended those institutions of civilized man, and to to carry her plan into execution. To that annihilate those bonds which "up to this place she invited all who were friendly to hour" have bound together the members her plan, in her "Explanatory Notes," and as those comprise a pretty full developement of her views, I shall make some quotations from them. She says,

The object of the founder was to attempt the practice of certain principles, which in theory had been frequently advocated. She had observed that the step between theory and practice is usually great; that while many could reason, few were prepared to proceed to action, and that yet mankind must reasonably hesi- lows: er ingenious, if unsupported by experifined it, a passion for the improvement of the human race. She felt within herself these necessary qualifications; and, strong. ly convinced of the truth of the princidestinies, she fondly hoped, might tend to convince mankind of their moral beauty

and practical utility." The reader is requested to remember, They wished to annihilate all reli- experiment is opposed to "ALL existing opinions and practice" And let the inthe sober and intelligent mind, I must en- among us." ter somewhat into the details of her plan. The following extracts from her Notes, will show as plainly as language can ex-

"It is declared, in the deed of the foun- Jennings" from its influence. der, that no individual can be received as on the other hand, may any woman assert Miss Wright was at New Harmony dur- claims to the society or peculiar protec-

quoted from her writings, but one more

ed under the auspices of kind feeling!-Let us inquire, not if a mother be a wife, or a father a husband, but if parents can supply, to the creatures they have brought into being, all things requisite to make ers that this institution was upon the plan of a community of property to a certain extent, not so far as was contemplated by which, either with or without the sanction sum of money that might be equivalent to ly multiplies offspring beyond the resources of the parents."

These are sufficient to show that the object of this female reformer, like that those institutions of civilized man, and to of the social compact. To show that her conduct has been in some measure consistent with her principles, we have only to read the following extracts from the letter which she addressed to Robert L. Jennings, in which she advised him to leave his wife and family, and unite his destiny with her own. After expressing her most ardent desires to have him leave New York and come on to Nashoba, where she and her sister resided, she goes on as fol-

"Hold this, therefore, for certain, Jonnings, that we are to the full as anxious to write to you come, as you can be to comply with the request. This being premised, let us look for the best means to promote our object : certainly dear friend, it is not to bring Mrs. J west of the Alleghany; when you cross it leave responsibility behind you, or you will not bring yourself. Her taste should, as far as possible, be consulted equally with your own; that is, should be consulted in your arrangements for her, as yours should be in your arrangements for yourself. Justice requires this no less than expediency." "So far as at this distance I can judge

of the case, your present situation with irs. J (in that it is more specific and decided) is far preferable than as it stood before By remaining firm to the point of separation she may gradually become desirous of joining her father. My council would be to defer the employment of the \$400 which C * leaves in your hands, untelligent moralist, male or female, chris, til you can employ them with some ultitian or atheist, call to mind what are the mate and decided object; that is, until we only because they could not reduce all to existing opinions and practices of the can arrange matters for your joining us people of this country, and let him or her here on some such footing as I mentioned cipation of the human race? Are you, indeed, willing to sacrifice your fortunes, lives, and reputations, if such sacrifices when too late for their happiness, they

"Stay where you are until you can disbe ready to embrace sentiments, and burden yourself of your personalities, and whose tendency is to destroy every opin- until we can arrange matters for your reion and practice of society? Let it not ception. If necessary, bind yourself to be said that this was not her intention; remain for the coming twelve or eighteen she deliberately made choice of words- months, and endeavor to form a person to she knew the force of the language which replace you, and to carry the school as she employed; and she said that her ob- far forward as possible Be true to yourto be. But, disgusting as it may be to and soul is in the business of bringing you

This was carrying her principles into practice. In this she was consistent!-Holding that the tyranny of the matrimopress, that her object was to destroy every nial law was not to be folerated, she acted

The sentiments of Robert Dale Owen. a member, but after a noviciate of six R. L. Jennings, and Abner Kneeland, months, and then only by a unanimous vote are known to be of the same stamp, with of the resident proprietors. It is also those of Miss Wright; and therefore need provided that the admission of a husband not be dwelt upon. Trusting that the shall not involve that of a wife, nor the quotations which have been made from the writings of these individuals, will make the reader acquainted with their leading principles, it remains to be seen how far they are deserving the respect of A UNIVERSALIST.

* Camilla Wright, her sister.

It is observed, that every temper is inclined, in some degree, either to passion, peevishness or obstinacy Many are so unfortunate as to be inclined to each of the three in turn; it is necessary therefore to watch the bent of our nature, and firmity to which we are most liable.

Charity is a Christian duty, which the Rev. James Hervey highly estimated:
"I am," said he, "God's steward for the
poor, and must husband the little pittance I have to bestow upon them, to make it go as far as possible."

He appears to have considered clothing the poor, as a proper mode of extending his charity.

TERITOLLEGENCER.

-"And Truth diffuse her radiance from the Press."

GARDINER, PRIDAY, MARCH 25.

AGENT.

CAPT. JOSEPH H. WARDWELL, of Rumford, Me. who contemplates performing the toor of several States the present spring and coming summer, is hereby authorized to act as AGEST for the CHRISTIAN ISTAL-LIGENCER unialso for the CHRISTIAN PREACHER; to obtain subscriptions and receive payments, &c. for either publication. We expect he will communicate to us soon his contemplated route, that we may advise our friends at a distance accordingly.

WHAT IS IT SAPEST TO BELIEVE?

There are some who argue, and whose arguments seem not to have been without their effect on certain timid and sureflecting minds, that even if the doctrine of Universal Salvation be true, it is safest to believe its opposite; seeing, if it prove true, they will till be saved though they disbelieve it, whereas if it be false and they believe it, they will be miserable farever .-This argument, if such it may be called, gives apon the ground that a man's belief is entirely within his awa control, and should be shaped to policy; and in this manner it is a direct encouragement to hypotricy and double dealing in matters of faith. It so bappen , alwever, that both the sacred scriptures and the good sense of the world, while they condemn aspectisy, have agreed to t belief is the effect of evidence rather than of a seld h policy. We do not, however, d sign now to examine this argument philo ophically. It hardly deserves examination. On the supposition that it is best to believe the worst with a view to safety, it might be easily shown that even those politic men are nusafe in their present opinions and should abanden them for still more improbable ones, if any such may be found. We did, indeed, once hear, of a firm man who access literally on the recommendation which this objection bolds out. "I have found out at last," sam he "how to catch a boat load of fish every time I good to sea. When I start from home and get under worgh I don't believe I chall catch a single fish, and then I know I shall get a boat load?" He was a sage men, an doubt, and had a very politic and convenient belief, surely. Just so it is with the enemies of Universalism. They would believe it, if it would answer, and was equally safe; but they conclude to disbelieve it, and then they Know they shall be saf.!

The Church of Rome, the oldest and largest church in all Christendem-ney, larger than all the Protest int world united,-has decreed, on the authority of St. Peter, that every one who does not fully believe the Catholic doctrines "shall without doubt perish everlastingly." Lest this may prove true, would it not be best and safest then for all Protestants to believe in Catholicism! If it should prove true, and they should not believe it, "without doubt" they would "perish everlastingly;" whereas if it is false, it can do no hart to believe it, seeing the doctrines of the Roman church are substantially-in all other respects-those of the Calvinists; and seeing too, it is admitted on all hands, a man may be saved even though he is a Catholic.

The Calvinistic Synod of Alex, in 1620 decided that "the doctrine of the Arminians subverteth all assue of everlasting life and happiness." So that it is at all safe to believe in Arminian doctrines, or to be a Methodist or Free-willer. It may be true, that their own doctrine subverts all assurance of everlasting life. It is policy then for all Methodists to believe in Calvinism as soon as possible-and the sooner the better, as no one has the lease of his life for a single day. Whenever we hear a Methodist arguing against the doctrine of Universal Salvation on the ground that en less mise.y may be true, we believe we shall advise him to turn Calvinist before be quits our company.

The Mussulmen believe in the " Prophet" and his seven bells. Now seven hells are more appalling than one hell. It is safest then to believe in seven-or seventy times seven if necessary-rather than to content one's self with a single hell. They believe too, that all who do not follow the Prophet are infidels and will certainly be pitched from one hell to the other to all eternity. Now it may be that this doctrine is true; if so, it is very unsafe to disbelieve it. Let all, then, turn Mahometans, without delay. All whose belief is so supple and convenient can not find it difficulty to be lieve this or any other doctrine which reduces the chances against salvation.

The question with every honest man should be WHAT 19 TRUTH? To obtain this he should calmiy and sednlously examine all the evidences he can community. Having satisfied himself, he will feel assured that trail cannot injure here, and that no man will for feit his at ty by being honest and sincere. Hypocrites, and it who from policy profess to believe what they inwardly believe, -inay tremble for themselves; for are on a sea whose winds are pestilence and fory .-But honest men will despise the maxim that profession is like a garment which may be put off or on at pleasure, deceiving others, but not changing the diseases

FIVE POINTS.

and loathsome body within it.

We have chosen this caption, not because we are about to prepare an article relating to a famous place in the city of New York-appropriately named, as it may be,-but as indicating those " essential doctrines of grace," which lie at the foundation of the calvinistic system of religion. Those Points ought not to be out of record. They should be preserved, for the gratify ing of the curiosity, and for the soleam warning of generations that are to come after us. The reader may be pleased to see them. We give them below; sharp as they are, -without being at all covered or concealed by the arts and deceptions of their modern advocates.

These Five points, it should be remarked, were first hammered out and sharpened by the Synod of Dort in 1618. They served so good a purpose in enabling the clergy to pin people to the wall and keep them in subjection to their tyran.s, that they were subsequently recognized and adopted by many Ecclesiastical Councils and Synois-particularly by the Westminster Assembly of Divines. The Saybrook Platform of Connecticut recognizes the same Articles; and these are yet in to with the fundamental doctrines of every calvinistic or arthodox church in America; though their preachers atrive to conceal or cover them up as much as possible. The following are the real, official Ar-

Pass s .- Of Divine Predestination.

That God, by an absolute decree, hath elected to anivation a very small number of men, without any regard to faith or obedience whatever, and secluded from saving grace, all the rest of maskind, and appointed by the same decree, to eternal dampation, without regard to their infidelity or impenitence.

POINT II .- Of the Merit and Effect of Christ's

That Jesus Christ hath not suffered death for any other, but for those elect only; having neither had any interest or commandment of his Father, to make satisfaction for the sins of the whole world.

O. miller

POINT III .- Of Man's Will, in the state of Nature. That by Adam's fall, his posterity lost their free will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestined by the eter. al and effectual secret decree of God.

Point IV .- Of the manner of Conversion.

That God, to save his elect from their corrupt ways, doth beget faith in them by a power equal to that whereby he created the world, and raised up the dead; insomach that such ento whom he gives that grace, cannot reject it, and the rest being reprobate, cannot ac-

Point v .- Of the certainty of persecerance. That such as have once received that grace by faith, can never fall from it finally, or totally, notwitlestanding the most enormous sine they can commit.

These are the FIVE POINTS of Calvinism; the esser tial doctrines of every Calvinistic Church. Deny it as they may, the Calvinistic preachers, secretly nold to all these abominations; and would even now avow them were it not for the reproving voice of a reformed public sentiment.

the following is the OATH which converts to these doctrines were formerly obliged to take, to obtain admassion into the church and thus secure their eternal saltation. At the present time it is not administered in the form of an oath; its phraseology is changed and the language somewhat softened. But the subscauce is retuned.

I. N. N. do swear and protest before God and his holy assembly, that I do receive, approve, and embrace, all the doctrines taught and decided in the Council of Dort as perfectly agreeing with the word of God, and the confession of the Churches. I swear and provise to persevere in profession of this doctrine during my whole life, and to defend it with the utmost of my power; and that I will never, neither by preaching, nor leaching in the schools, nor by writing, depart from it .-I declare also and protest, that I condemn the doctrine of the Arminians, because it makes God's decrees of Election to depend upon the mutable will of man, and that it dots extenuate and make null and void the grace of God. It exalleth man and the power of his free-will to his destruction. It reduceth into the Church of God oid ejected Pelagianism and is a mask and vizzard for Popery to creep in among us under that disguise, and subverteth all assurance of everlasting life and happiness. And so may God help me, and be propitious unto me, as I swear all this without any ambiguity, equivocation, or mental reservation."

Dr. Ely requests us, as we are one of "the rich" UNIVERSALIST PERIODICALS, of respectable size and execution, with which I exchange," to publish bis "confession and correction of an error," relative to a former statement of his, that certain secret Missionary just uctions, which were brought to light some months since, "have been published to the world in the Phitadelphian and other prints repeatedly." Having been called on by Br. Rayner for the papers containing those published instructions, he now says;-"I find on examination that the Commission and Instructions to our Missionaries and Agents had not been published, except on a short which contained them. in connexion with our plan, previous to the exposure of our Ordodex Plans by the Universalists." This sheet is what was detected-naving been dropped by a Missionary.

We publish Dr. Ely's confession and correction, be cause he has re-mested us to do so, though we consider the request less pertinent to us than to others, as we did not publish the "Plan" nor call on Dr. E. for of of his statement. Dr. E. we believe est man. He is, indeed, very ardent and sometimes ingradent-too much so we doubt not to satisfy his we orthodox brethren. He is most violently opposed what we regard as truth, and makes no bones of playing the severest denunciations and of calling ce, with all imaginable gravity and assurance, heretics, models, wicked men, &c. &c. All this we can bear with the greatest resignation and good humor, as we believe he is hanest and "verily believes he ought to de many things contrary to the name of Jesus of Nazaroth," and thinks he is "doing God service" by this course. Give us on honest man, and we can spread our mantle of charity over a multitude of his errors.

INDIANS AND MISSIONARIES.

We cut the following from a long editorial article in the Mississipian of the 12th ult .- a secular paper published in Benton, wass. We have always supposd that the Miseingaries, in their professions of coneen for the Immans really meant their own benefit; ner have we ever believed that their presence amongst them was so acceptable or advantageous to the Indian tribes as is annually represented in Missionary Reports. And yet the Treasury of the U. S. is taxed every year, in the sum of several thousand dollars, to support these Mesionary establishments!

"The inquiring mind would at once demand in what way this vast sum is to be appropriated? We would answer, to pamper the idleness of those beings whose want of industry precludes their sustenance in any other way, who maintain their location, notwithstanding the opposition of the savages, into whose territory they have thus unceremoniously thrust themselves. And we assert without fear of contradiction, that their presence is not only disagreeable to the Indians, but in direct opposition to at least two thirds of the Nation. We have had frequent opportunities of conversing with the more intelligent part of the Choctaw tribe of Indians, and they invariably complain of the impositions with which they are shackled by this tribe of wandering zealots. And we have seen some, in whose minds a radical change was said to have been wrought, sing, pray and preach for a PINT OF WHISKEY—then reeling and staggering about our streets, would spend the balance of the day in a state of stupid intoxication.

Such testimony from an intelligent, disinterested and candid editor near the field of Missionary operations, who speaks from actual knowledge, is entitled grave consideration. It must and should have weight.

(I) Since the foregoing article was prepared, we have net with the following serious INDIAN TALK in the Globe, of the 16th inst. the government paper at Washington. It was communicated to that paper by the authors of the article-the Chiefs and Sachems of the Seneca Nation. It is time the Indians were heard on this subject.

AN INDIAN TALK.

WASHINTON CATY, March 5, 1831. We the Chiefs and Sachems of the Seneca Nation of Indians at Sandusky, Ohio, have often heard of the goodness of our white Brothers and Sisters in the United States, and that they have given and sent many presents of money, cloth and clothing to relieve the distress of our women and children. We thank them for their charity ana good will: but we solemnly say to them that we have never received from them a cent of money nor any cloth or clothing.

Brothers and Sisters,-We speak the truth to you as it is given to us by the Great Spirit, in whom we trust and believe, and wish you to listen to us that you may no longer be in the dark. We hear that collections have often been made in all our churches for us, and that you, from the best of motives towards us, have cotrusted them to the Missionaries, whom we call Black-coats, to present to us.

Brothers and Sisters,-We ask you all in the name of the Good Spirit in whom red and white men believe, not to send any thing to be given to us by the Black-

Brothers and Sisters,-We ask you to hear what we say, for it is true. We have found the Black-coats treacherous, and they deceive us. They come amongst us and ask us to give them our property, for saving our souls after we die. We do not like it, for they know no more about the next world than we do. We think the Great Spirit will save our souls and that the Black-coats cannot.

Brothers and Sisters,-How can we have confidence in men who deceive both you and us? We feel friendship and affection for you, and we know that you feel the same for us. We wish you to know the truth, and we tell it to you. If you send us any more presents, we hope you will send them by honest men, who do not pretend to so much goodness.

Christian Brothers and Sisters .-- We. the children of Nawoneti, whom we call the Great and Good Spirit, who is present every where, now give you a Talk, which we hope will be long remembered by you all. Do not be deceived by the Black-coats We believe they are sent out by the Bad Spirit to make talk to us. would have given us your presents, and their talks would have made us better, but their talks do us no good, and we hear nothing of the presents you send us.

Brothers and Sisters,-We do not worship the Good Spirit as you do, but our belief in him and our worship is sincere, and we think is acceptable to him. You do not think so. If we should send out our teachers of our religion to you, you would not believe them. It is contrary to your belief; but your Black-coats say that we must believe yours. You have your own teachers; let us have ours. Weare grateful for your kindness. We should be glad to have you send persons to learn us how to plough, and sow, and reap, and teach us all the arts of agriculture. would make us happy. But the Blackcoats cannot.

Brothers and Sisters .- This is the TRUTH that you have not known before -We are your friends, and wish that you may not-be deceived any longer.

(Signed) Capt. Good HUNTER, HARD HICKORY, CORNSTICK, SENECA STEEL, SMALL CHORD SPICER. GEORGE HERRING.

FAITH AND PRACTICE.

Universalism, we say, is more calculated than any other doctrine to cause men to admire, reverence, love and obey Almighty God-the unchanging Father .-Friend and Saviour of all intelligent beings. It can not be otherwise. All Universalists believe and contend for this. Suffer, then, brethren, the word of exhorsation. Prove your faith by your works. Let the world see the fruits of your doctrine in your hearts and lives. Of all men in the world, Universalists are under the highest obligations-as they have the strongest motives-to love and serve the Father of Spirits "Let your light so shine before men, that they may see your good works, and glorify your Father who is in

DIFFERENT OPINIONS.

The world is divided into a great many parties and ects, -opinions are almost as numerous as the stars of heaven. Many lament this state of things. Well, suppose it were otherwise. What then would become of inquiry? Would truth ever be investigated? or error detected? What would become of all the springs of social intercourse? Why, the world would settle down into the dead sea of mental despotism, and knowledge, virtue and happiness would disappear for-

"But all subsists by elemental strife; And passions are the elements of life."

63. The statement put in circulation by a clerical gentleman in this neighborhood about the Lord shutting up the mouth of a Unitarian at the South, while about engaging in a public debate with an orthodox minister (Mr. McCalla) so that by no effort could be atter a word, we declare to be utterly destitute of truth. It so happens that we know something about that controversy; and if circumstances make it expedient we will give the public the truth on the subject, on an authority which the orthodox themselves will not deny, -that of one of their own news-papers.

JOHN S. THOMPSON.

The limitarian Journals are raising a great shout on account of the pretended conversion of this man from a belief in Universal grace to a belief in annihilation. Almost every orthodox paper which has come to hand of late has contained Mr. T.'s "Renunciation," with high editorial encomiums of the author. Now as to this Mr. Thompson, we have only to say if his limitarian brethren were as well acquainted with him as are the Universalists, they would be careful how they extol him very highly. But we have no desire to follow Mr. T. with reproaches; suffice it to say Universalists have only to rejoice that he is no longer of us, and the limitarians are welcome to him and all they can make

The Editor of the Utica Evangelical Magazine thus speaks of Mr. T. and his conversion.

"Of him we may truly say, there are few creeds that he has not professed, none but what he has ridiculed. He has revited all denominations, espoused the cause of many, and disgraced all with whom he has been connected. He professes to have abandoned Universalism because of its licentiousness, when the fact is, his own licentiousness prevented the Universalists from employing him longer."

The venerable Editor of the Religious Inquirer,

bears the following testimony.

"The entire Universalist connexion, as far as we have learned, felicitates itself on this event, [Mr. Thompson's leaving the order.] We have not heard of a dissenting voice among preachers or people: all agree that if the orthodox can do any thing with him, either to his or their advantage, they are welcome to him. He was settled for a short time in Charlestown, Mass. and for a short time in some other places, not so short however, as we believe in every instance, the people generally wished it. We pity the unfortunate

After he was turned off from the Universalists in Charlestown, we believe he wandered about in different places without meeting encouragement, till all at once he professed to change his faith and has now set up for a preacher or editor again, "fighting on his own hook," as the soldier said in battle, having no regular standing with any denomination whatever. Probably none would receive him.

EDITORIAL CORRESPONDENCE. The following extract of a letter to the Editor from REV. A. C. THOMAS of Philadelphia, under date of March 16, gives a cheering account of the prosperity of the cause of truth in Pennsylvania, which we doubt not will be gratifying to our readers.

The great cause of the Gospel is progressing in this region with steady strides. This Spring five years ago, I became a Universalist, while residing at Marietta, situated on the banks of the beautiful Susquehanna. I believe that, at that time, there were not half a dozen male believers in the place. Now they are more numercus than any other denomination .-Since 1826, the Gospel has been preached in numberless places East of the Susquehanna. Believers have multiplied in Marietta, Columbia, Leacock, East Hempfield, Reamstown, Lampeter, and Lancaster, in Lancaster county-in Reading, they are about erecting a church, having engaged Br. Hawley to minister in spirit ual things-in Eaton much inquiry is excited-and indeed in many neighborhoods -- I may say very many-the truth that maketh free is rapidly progressing. Our little association effects much good. think it might justly be named the "Itinerating Universalist Association." Ist Session was held in New York-the 2d in Philadelphia -- the 3d at Marietta -the 4th at Reading -and the 5th is appointed at West Chester-the distance between New York and Marietta being about 175 miles. At West Chester the sound of glad tidings to all people has not ye been heard--yet a way must be prepared -and it shall be. We are determined to hold our Sessions wherever the darkness of Partialism is most visible-and with the Divine blessing we hope yet to see the wilderness blossom as the rose, and to hear from thousands who now look upon God as their enemy, the glorious exclamation, "The Lord reigneth-let the people rejoice !"

Extract of a letter from Rev. B. B. Murray of Norway, dated March 14.

DEAR BROTHER, -By the wise arrangements of Divine Providence, we have been called of late to pass through a season of affliction. Sickness has entered our dwelling, and death has changed the countenance of our loved' and lamented Mandana. Her funeral services were performed at the Meeting-house yesterday and an able discourse was delivered by our venerable Br. S. Stetson. And although there was no other relative but myself to follow the withered flower of our affections to its narrow lodging-place in the dust; yet a long procession of friends accompanied me, and during this season of my trial, have shown me by their kindnesses and sympathies, that they can "feel another's woe." To be blessed with friends in times of affliction and trouble is a peculiar blessing, and calls forth our gratitude to the Giver of every good. would wisely improve this season of adversity, nor would I murmur against the God who has hitherto led me along my journey and instructed me, though now I feel the chastening of his hand. I still believe Him good, supremely good, and kind, both when prosperity smiles around me, and when adversity's pale mantle obscures my days. I have frequently been called to sympathise with others when they have been visited by afflictive events of Providence, and have endeavored to comfort them when they were about to look on the lifeless remains of those who were dear to them, for the last time. And I have told them from time to time, that experience had never taught me their grief, as I had never been called to stand beside

the death-bed or coffin of my child, father mother, companion, brother or sister. Bu my Heavenly Father has been pleased to baptize me into the spirit of the mourner that I may, perhaps, be better prepared to feel the sorrows of those with when may hereafter be called to sympathise in the trials and bereavements which are incident to this frail and complicated state of being. Yes, dear brother, I doubt not but He who gave, and has taken from me, has devised and secured an important good to all concerned, which without this grievous event, could not, consistently have been accomplished. Hope, there. fore, is still the anchor of my spirit, and in reconciliation to God, I find peace that is not derived from the objects of this per-ishing world. I rejoice when I reflect that these separations, trials and afflictions are but temporary, and that the dominion of death is not eternal.

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The storms of mortal life will soon be o'er, And heaven's sweet shall be enjoyed by all.

Rest, Mandana, rest in peace, While we mourn thy suchlen flight; When from earth we find release, May we round God's throne unite.

Affectionately yours, B. B. MURRAY.

Rev. W. A. Drew. Extract of a letter from a venerable brother Greene, dated March 17.

The tract gentry, I should think, must feel cheap about the "Honest Waterman" -I a little wonder at the methods which have been taken by orthodox people force their religious tenets on others, when they must know they are daily losing ground, notwithstanding their unweared efforts. Universalism is a sentimen which, when rightly understood accordi to the Scriptures, gives the greatest pla and honor to our heavenly Father and pr duces the best feelings towards manking his offspring. I rejoice that it is spread ing far and wide throughout the United

With sentiments of friendship and brotherly love, I am, as ever, Yours,

A friend in Albion, who has been a subject of the revival now existing in that town and China, writes as

Dear Brother, -- Through the goodness of God I will try to give you a little information as to what the Lord has done for my soul. He has taken me out of the norrible pit and miry clay and placed my feet upon a Rock; and I have reason to bless his holy name as long as I live. I was under strong conviction about two months before I could find any relief; and it was because my stubborn heart would not bow to the feet of Jesus. But when it was willing to give up all, both soul and body, then I received some relief by prayng to God for mercy. Thus I continued but sometimes doubting whether I hadre ligion or not, as others said they will willing to be damned. I could not say Then I prayed to God that h would give me some evidence, that I might know the truth; and I think he heard an prayer, and answered; giving me such an evidence that I have not had a doubt

We have formed a Society and, by the goodness of God, a Church also. We hold our meetings by ourselves, and I think the Lord is with us. Lut others say the Church will come to nought and talk very hard about us. I pray God to pour his love into their hearts, that they might love one another; for I love them and I desire that they may have the same love wherewith they are loved. I hope God will forgive them for all their hard speeches, and that He will carry them salely rough this vain life and at last receive them into that kingdom where they shall find rest for their souls. I hope through the tender mercies of God, he will take us in his care and help us in calling on his holy name with sincere hearts. God, I thank thee for what thou hast done, and trust thou wilt continue thy goodness to the ends of the earth. Pour out thy love to all, that all may call on thy hely name and bless him evermore. Deat brother, help us if you can in carrying on this work, if it be to the glory of God. I remain, your sincere brother, J. F.

Persons intending to take the current volume of the CHRISTIAN PREACHER, would do well, we think, to return their names soon, so as to insure th reception of the back Numbers. Our supply of extra copies is diminishing as fast as we could expect. In subscriptions come in during the next month as they have during the last, our supply will be exhausted.

RESIGNATION.

REV. THOMAS WHITTEMORE, in consequ the numerous duties which have devolved upon him as editor and proprietor of the Trampet, has resigned his office as Pastor of the "First Universalist Society if Cambridge." He will preach occasionally in places in the vicinity of Boston.

NEW MEETING HOUSE. It is proposed by the Universalists in Newtown

Conn. to build a house of worship in that town the approaching season.

SETTLEMENT. REV. GEORGE BRADBURN, formerly of Saco, has accepted the invitation of the Universalist Society in Nantucket to become its Pastor.

NEW SOCIETIES,

A Universalist Society has been recently organized in Quincy, Mass.

A Universalist Society, ecasisting of thirty-for members, has been recently formed at Liverty Cor ners, Cohocton, N. Y.

CONFERE ACE.

A Conference of Univer salists is appointed to held in Dryden village, N. Y. on the 29th and 30th the present month

ORIGINAL COMMUNICATIONS.

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[For the Christian Intelligencer.] Agreeably to previous notice, a number of the ministers, residing within the limits of the Penobscot Association of Universalists, together with a respectable number of laymen from the Societies in this section of the country, met at the Univer-salist Chapel in Dexter on Wednesday the 2d inst. The object of said meeting was to inquire into the expediency of establishing a Quarterly Conference to be held with the various Societies within the limits of the Association a ternately.

On the occasion, Br. WILLIAM FROST was chosen Moderator, and

BARNABAS BURSLEY, Clerk. After some discussion of the subject and mature deliberation;

Voted, To establish said Conference. Voted, To choose a Standing Clerk. Chose Dr. G. M. BURLEIGH. Voted, That Brs. A. A. Richards, J. W.

Hoskins and George Campbell be a Committee to draft a Constitution, to be presented to said Conference at its next ses-Voted, That it be the duty of each Min-

ister preaching before said Conference, to furnish the Standing Clerk with a transcript of his sermon to be left on file. Voted, That our next meeting be held in

Parkman on the 2d Wednesday of June

Voted, to adjourn.

A true copy, Attest: B. BURSLEY, Clerk. ORDER OF SERVICE.

Wednesday Morning. -- Introductory Prayer, by Br. Richards; Sermon by Br. Bursley-text, Micah vi. 8. Concluding Prayer by Br. Palmer.

Afternoon .- Introductory Prayer by Br. Campbell; Sermon by Br. J. W. Hoskins -text, Romans v. 8. Concluding Prayer by Br. Frost.

The weather was unusually pleasant;the meeting was well attended - and we have abundant reason to believe that much good will result from the deliberations and labors of the occasion.

[For the Christian Intelligencer.]
IRACTS.
Mr. Drew,—Though not a Universa-

list myself, I must express to you my thanks for the prompt and satisfactory manner in which you have exposed the falsehood of the Tract entitled "The Honest Waterman." With the authors and circulators of that Tract, I have no controversy on doctrinal grounds. From early childhood my associations and sympathies have been with a people who in point of religious sentiments approach very near to those persons; and from observation and acquaintance I am satisfied that most of the two orders are sincere well meaning christians. But I really think they are led into error when they are made to give in to the system of circulating articles which carry the marks of deliberate falsehood upon them in broad and distinct lines. I am a friend to religious liberty. On this subject, my maxim is, "hands off gentlemen." Let every one enjoy his own opinions and religious and social rights without interfence or molestation from his neighbors. Under the influence of such sen iments. I never could approve the system which has been got up by the "American Tract Society' and recommended to all its Branches throughout the nation, of appointing, what you have appropriately termed "runners" in every town and neighborhood, whose duty it is to enter every house and family, nolens rolens, and deposit their sectarian eggs in the shape of Tracts. On this point I am agreed with you, that such "creeping into men's houses," is an impertinent interference with the rights of families, and is highly censurable. I was not prepared to believe, however,

till I saw your paper of March 4, that any of those Tracts were so intentionally false. To satisfy myself I took some pains to procure the Tract which you reviewed .-On examination I became satisfied that what you said of it was true; indeed, short of the whole truth; for all your allowances were charitably made in favor of the credibility of the story. You have well observed that "figures will not lie;" and yet there are some persons I suppose who would not disbelieve the falsehood, even though demonstrated to a mathematical certainty! Such people are to be pitied for their prejudice, not to be hated for their want of freedom from its dominion. After I obtained the Tract, several of my religious friends called in to see for themselves whether the story had betrayed itself or not. A short sum or two in addition, subtraction, multiplication and reduction soon satisfied us all that the Tract could not be truthunless a man could honestly expend three times as much as he had accumulated during his whole life of service! They lamented that such a thing had ever been put forth under the sanctions of their religious sect, and almost joined with me in the opinion that the Tract distribution system was an ifl advised concern and must do more harm than good in Society.

I repeat, Sir, you have my thanks, and the thanks of many others, I make no doubt, for your exposure of the falsehood of that Tract. I do not believe wilful falschood can subserve the cause of truth stand by denunciations, and that you will continue to have an eye to this business, and hereafter if circumstances render it necessary speak with the same fearlessness you have manifested heretofore. In this course you will find yourself supported by many whose views in other respects differ considerably from your own.

JUSTITIA.

MARKSHIP V

REMARKS ON JOHN 111. 36. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see hfe; but the wrath of God abideth on him."

How long shall the fruit of unbelief continue? For many reasons, we feel confident it is limited to the present state of existence. Some of these reasons follow.

1. The fruit of belief, mentioned in this text, clearly belongs to this life: because the believer is represented as having already entered into the enjoyment of life. That one part of the text should answer to the other, the fruit of unbelief should also be experienced in this life It is very unreasonable to suppose the effect of belief is limited to this life, while the penalty of unbelief is of endlesss duration.

2. In the scriptures generally, the effect of belief is confined to this life, while happiness after death is represented as the gift of God, in no manner dependant on our works, or belief, in the flesh. But if present belief be not sufficient to deserve, or purchase, an endless reward, or any reward after death, it would seem unreasonable that the penalty of present unbelief should be endless.

3. The text does not say the wrath of God shall abide on the unbeliever endlessly; but it "abideth on him." Whatever may be indicated by the "wrath of God." it appears certain that the unbeliever en dures it in this life, while this unbelief continues. And unless it shall continue endlessly, there is no reason to believe the wrath of God will endlessly abide on him That his unbelief will be swallowed up in knowledge is testified in the scriptures. God "will have all men to be saved, and to come unto the knowledge of the truth," and "all shall know him, from the least even unto the greatest." Then there shall be no more unbelief.

4. But it is said, that "he that believeth not the Son shall not see life." And it is contended, by many, that this is to be understood as an utter exclusion from life, and from the favor of God. Because, it is said, if such a one shall not see life, he must forever remain in death, and dark-

ness,—an outcast from God. In our apprehension, those, who say this, do not realize what they say, or they do not believe their own assertion. For certainly they do not believe that present unbelief shall utterly exclude the unbeliever from the mercy of God. Infants are, of necessity, unbelievers: at all events, they come under the general description, "He that believeth not the Son." But, our opposers themselves being judges, if these persons, in mature life, shall believe, they shall enjoy the fruit of belief. Again: some remain in unbelief for many years. But they are not considered to be altogether cast off: for our opposers agree, that if they shall afterwards believe, they shall enjoy life. Thus by their own consent, it appears that the text simply asserts that a man "shall not see (or enjoy) life," while he remains an unbeliever: but it affords no proof that present unbelief necessarily implies the endless continuance of unbelief, or endless excluon from life. The effect will cease with

It may be said, the text means that such as do not believe, in this state of existence "shall not see life," in the next. But it does not say this. It represents the fruit of belief and unbelief as the portion of men, while these causes exist: and no intimation is given that it shall continue longer. LUCIUS.

[For the Christian Intelligencer.] THOUGHTS ON SCRIPTURE TEXTS. No. 2.

"And you hath he quickened, who were dead in tresspasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, tile spirit that now work eth in the children of disobedience; among whom also we all had our conversation in times past in the lust of our flesh, sulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."-Eph. ii. 1-3.

In this passage, it appears, that the apostle considered himself and all mankind alike by nature, in the same state of sin, condem-nation and wrath. But a Calvinist will say though all mankind are by nature children of wrath, even Jews and Gentiles, elect and eprobate, yet God has determined to save the chosen in Christ before the foundation of the world, from their state of sin and wrath, in which they shall all be; while he will leave the non-elect in a state of sin and wrath to all eternity

Here a question may be put by a Universalist,-Where is the goodness of God in bringing into the world the children of sin and wrath f he has determined to leave them in that state to all eternity? And how are the elect really in danger of endless misery, though, for a time, they are children of wrath, even as others, when God has determined to deliver them from this state of sin and misery, and to bring them to immortal

have exposed, but I trust you have too though saints and angels weep and strive much independence to be driven from your for their salvation. If God has given any to Christ they shall come to him: by one means or another, or without means, as seemeth him good. God, generally, uses means to accomplish all his purposes. But no means will effect any thing without God's

purpose and blessing.

Infants and idiots can be saved without the common means used with adult and ra-

Some are taught christianity in early life, others come to the knowledge of the truth in old age. But God has mercy on whom he will have mercy, and whom he will he hardeneth, so long as he pleaseth. So Paul

experienced. So he taught in our text. S. THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 25, 1831. The latest advices from Europe famish no news of

great importance. The general opinion is, that the Poles will stan I by their Declaration of Intependence as long as their means of resistance hold out. The Russian army has advanced towards Poland, but as yet no fighting had taken place. The rumor that Warsaw had surrender-

ed is no doubt premature. The affairs of Belgium are still unsettled. Great difficulty is found in choosing a Sovereign who shall be generally acceptable. Paris dates to Feb. 1, state that the second son of the King of the French has been elected King of Belgium. This, however, can be regarded not much better than a rumor. Should such be the fact, it is thought that it will prove the cause

Congress at the last Session appropriated \$35,510 for erecting and repairing light houses, bridges, buoys,

The proportion of the Massachusetts Claim that has been paid by the U. S. Government, belonging to Maine, is rising one hundred and thirty thousand

New Hampshire .- The Portsmouth Journal of Saturday last contains returns of votes for Governor from 173 towns which give for Dinsmoor, 20,242; for Bartlett, 17,396. Plarality for Dinsmoor 2,846.

MAINE LEGISLATURE. - The resolve reported by the Committee on Literary Institutions in the Maine Legislature, which was introduced into the Senate on Monday, grants \$3000 annually for 12 years to come, to Bowdoin College; \$2000, to Waterville College and \$1000 to Gardiner Lyceum. On considering this report, the Senate cut the 3000 for Bowdoin College down to 1500, and varied the resolve so as to require that \$1000 of this sum be appropriated for the benefit of Indigent students. This is as it should be.

The committee appointed to report when the Legislature may have a recess, have reported Tuesday next.

GARDINER TEMPERANCE SOCIETY. At the annual meeting of the Gardiner Temperance Society on the 7th inst. it was voted, that the report of the Board of Managers be published in the Christian Intelligencer. The following is that

REPORT The Board of Managers of the Gardinor Temperance Society in making their Annual Report, have the satisfaction to state, that from all they can learn, the cause of Temperance appears to have been making a steady advance throughout our country during the past year. Such success has uniformly attended the exertions of the friends of temperance every where, that we feel the assurance that nothing is wanting but continued perseverance to banish effectually from our country the foul demon which has so long wasted the property, polluted the morals, and

destroyed the lives of our citizens. embraces a large proportion of the reboard of managers have the satisfaction to remark that from careful observation and inquiry they believe no Society of the same number can be found, containing within its pale a smaller number of delinquents. The members generally appear to be deeply impressed with the importance of con forming with strict fidelity to the rules of the Society. This remark, however, does not apply indiscriminately. The board has the painful duty to perform of presenting to the Society the names of five individuals, who regardless of their honor, and of the obligations of religion and morality, have violated their plighted faith, and dishonored the Society. We rejoice however that the number is so small.

The managers have at the commencement of the current year, that the exertions and influence of the friends of temperence would have been sufficient before this to have entirely suppressed in our village, the practice of selling ardent spirits by the glass. They are happy to state, that they believe some progress has been made. Several of our traders in addition to those who formerly discontinued the practice, have also given up a business which ought now to be considered as disgraceful in any civilized community. In those shops where the practice is continued, public opinion has driven the decanter and gill cup to the cellar, behind the screen, or to the back room, where those who are satisfied with the honor, still continue to wield the spigot and to serve the votaries of the filthy monster Intemper-

The managers regret, that in this christian community and in this age of moral improvement, we have individuals among Universalists will not admit that any of having truth on their side will ever research to falsehood to promote the cause in which they are engaged. You and society at large have a just right to suspect the doctrines and the motives of mon who will thus practice deception on any community. You may have exposed yourself to the censure of those whose errors you to the censure of those whose errors you to the censure of the salvation, though they should live in sin till death. And the reprobate will not be saved, us, who in other respects are estimable in

wholesome laws. These laws should be | ing and branding of Beef and Pork, when now amply sustain their enforcement.-The experiment has been tried in some of the neighboring villages and with the hap-piest results. But to effect the object the managers believe it necessary not only to choose Committees to prosecute, but that such Committees should be countenanced, aided, and encouraged by the members of the Society to an individual. This is the more necessary as some retailers presuming upon the forbearance which has already been manifested on the part of the Society are violating the laws with impunity, and boast that the friends of temperance dare not prosecute them. The Managers recommend to the Society an immediate attention to this important subject. We are well aware that upon our prudence, decision and perseverance in this particular, depend not only our continuance and prosperity as a Society, but also the happiness of hundreds, perhaps thousands of

All of which is respectfully submitted.

Moses Springer, Jr. For the
ALBERT BARROWS, Managers. Gardiner, March 7, 1831.

MAINE LEGISLATURE.

Friday, March 13.—Bills enacted—to establish the Reed Ferry Company, to incorporate proprietors of Carlous Island Bridge at Eastport, additional respecting Saco Boom, to incorporate Pleasant Point Manufacturing company, and for preservation of fish in Penohscot River and Bay.

Saturday, March 19. "The joint select Committee to whom was referred an order of the 14th inst. requesting them to inquire into the business before the Legislature, and ascertain when they may have a recess, have attended to that duty and report -- that by examination, they find that the committees have disposed of nearly all the business before them, -- and that in the opinion of the committee, the Legislature may have a recess on Tuesday, March 29th, instant

JAMES DRUMMOND, Per order. Read and accepted-sent down for concurrence.

Bill, additional, respecting the Court of Common Pleas, was read once, and Tuesday next assigned for a second read-

Monday, March 21. A message was received from the Governor, transmitting certain Resolves of the Legislature of Massachusetts-which were read, and on motion of Mr Megquier, referred to a joint Select Committee of the Legislature. Messrs. Megquier and Fuller were appointed said committee on the part of the Senate.

The report of the committee on Literary Institutions was taken up. The Resolve gives \$3000 to Bowdoin College-\$200) to Waterville College and \$ 000 to the Gardiner Lyceum-one third of each of these sums to be given to indigent Students.

Mr. Ingalls proposed an amendment giving \$1500 to Bowdoin. The College, said Mr. Ingalls, possesses lands which they should put into market, and from these resources they should take their funds, if the appropriation is not sufficient. Messrs. Fuller and Dole opposed the

amendment, but it prevailed. The rcport was laid on the table.

HOUSE.

Friday, Murch 8 -An order passed The Society in Gardiner consists of one directing the House to meet hereafter at hundred and seventy-nine members, and 8 o'clock in the morning, till otherwise ordered. The question on passing the spectable citizens of our community. The der was taken by year and nays, 85 to

Resolve making appropriations for completing the public buildings was finally passed.

Additional Bill respecting Enginemen

passed to be enacted. Bill to promote the sale and settlement f the public lands was read once, and Monday assigned for second reading, and 200 copies ordered to be printed.

Additional Bill respecting the Court of Common Pleas passed to be engrossed.

Saturday, March 19. Bills engrossed Additional, to incorporate the proprietors of the Bangor Pier-to establish the Hancock Ferry Company -- additional, establishing the fees of parties in certain cases -- additional, respecting attachment of property on mesne process-additional, to an act to incorporate the Waterville Mutual Fire Insurance Company. Also, Resolves-authorising the Governor and Council to pay to the Warden, the Sala. ries of the subordinate officers of the State Prison-Bill to incorporate the Washington Mutual Fire Insurance Company-Bill additional to an act exempting certain goods and chattels from attachment, execution and distress-Bill to prevent the destruction of Pickerel in certain ponds in the towns of Monmouth and Winthrop-Bill additional to several acts for the preservation of Fish in Penobscot River and Bay and the several streams emptying into the same.

Bill, additional, to regulate the Inspection of Beef and Pork, was read and re-committed to Messrs. Parks, Hall and Connce.

Petition of John Chandler that the Custom House in Portland may be exempted from taxation was read and refer-

vigorously enforced. Public opinion will the office of Inspector General of Beef and Pork shall become vacant by death or otherwise.

Bills enacted-to divide the town of Berwick, and to incorporate the Easterly part thereof into a town by the name of North Berwick-Authorizing the County Commissioners to lay out a Highway over tide waters of Kennebunk river.

Resolves finally passed. Resolve authorizing the State Treasurer to purchase a Standard of Weights and Measures. Resolve Districting the State for the choice of Senators.

Mr. Pierce, of Greene, laid on the table a Resolve in favor of the Westbrook Seminary, which was once read and tomorrow assigned for a second reading.

POSTAGE ON PROOF SHEETS .- Application having been lately made to the Postmaster General on a question respecting the rate of postage which ought to be charged on proof sheets, an answer was received, in which following is stated to be the rule of the Dcpartment; viz. "Proof sheets without cor-rections in writing are chargeable with pamphlet postage—when corrected, the postage is determined by the nature of the corrections. If they concern merely the typographical errors of the sheet, they will not subject it to a letter postage. If they introduce new matter, the Department is bound to consider them as 'written memorandums' within the meaning of the Act of Congress, subjecting the sheet to letter postage." This is stated to be the rule which was originally framed by the Department, and which is now adhered to .- Boston Daily Advertiser.

Romantic. - Report says, that lately the Sand Bar Ferryman picked up in the river, floating down, a nice mahogany cradle, closely calked, so as to exclude the water.— It had the usual cradle clothing, and its little quilt was neatly spread and tucked beneath its soft bed of feathers. The ferryman towed it ashore, and began to examine into the value of his prize. He raised the covering and behold! a beautiful infant handsomely iressed lay beneath in undisturbed slumber. He carried it to his mistress, where it has found that protection denied it by an unnatural mother .- - Augusta, (Georgia) Courier.

HOSPITAL LIFE INSURANCE COMPANY .-We are informed that the amount loaned in this county by this Company (which some call the DEATH Insurance Company) is 127,-000 dollars. Land of the estimated value of 381,000 dollars has been mortgaged to secure the 127,000 dollars loaned. The number of real estates which are passing under mortgages is truly a cause of alarm. Mr. Allen correctly remarks that these mortgages to corporations which never die are bringing the yeomanry of the country into a state of dependence and peril. [Hampshire (Northampton) Gazette.]

The brig New York, Capt. Thorp, 16 days from Port au Platt, arrived at New York, reports that the brig Brutus, Capt. Davenport, of Augusta, was lost in a gale on the night of the 16th ult .- crew and part of the cargo saved.

Moses F. Kimball, Esq. has been appointed Postmaster at Rumford, vice Eben C Stevens resigned.

David Winslow, Esq of Westbrook, has been appointed Inspector General of Beef a: I Pork, for the State of Maine, in the room of Silas Estes, deceased.

TO CORRESPONDENTS. We welcome "Lucius" to our columns. It will give us and our readers great pleasure to hear from

him often. Br. A. C. Thomas, of Philadelphia, bas pleaged to us the "first grist from his rhyming mill."

We are unable to account for the delay of "Medicus" and "Anti-Materialist."

Several articles are on file. Our thanks are specially due to "S." for his contancy as a correspondent.

MARRIED,

In Winthrop, on the 15th inst. by Rev. Mr. Hill,
Mr. Owen Lawrence, of Wnyne, to Miss Mehitable
Smelair, of W. Mr. Sewall Davenport, of Canton,
to Miss Mary Sinelair, of W. On the 17th, by Rev.
Jedediah B. Prescott, Mr. John Young to Miss Harriet J. Cobb, both of W.

In Gray, Mr. Parker S. Libby to Miss Emeline

In Albany, N. Y. Mrs. Hannah Lacey, wife of the Rev. Dr. L. aged 38. In Utica, Mrs. Laura Lansing, wife of the Rev. D.

C. Lansing, aged 38
In Brunswick, Mr. Thomas Mariner, aged 37.
In Northport, very sublenly, on the 8th inst. Mr.
Thomas Parsons, aged 37 years—formerly a resident
of Gilmanton, N. H.
In Portland, Mr. William Douglass, aged 27.

NOTICE.

To whom it may concern.

The subscriber would inform the public that he has been appointed Deputy Inspector of Pot and Pearl Ashes. The best attention will be paid to every part of the duty incumbent upon him.

ROBERT WITHEE.

Gardiner, March 21, 1831.

Balfour's Reply to Stuart. MR. BALFOUR'S Reply to Professor Stuart's Essays on several words relating to future punchment, are now for sale by P. SHELDON, at his Bookstore in Gardiner, and by W. A. DREW, Augusta, Price 75 cents.

ista. Price 75 cents. Gardiner, March 24, 1831. THE CHRISTIAN PREACHER,

UNIVERSALIST REGISTER,

UNIVERSALIST REGISTER,

Is a Monthly publication of Original Sermons, by
living Universalist Ministers. The design of the
work is to spread before the public the best pulpitproductions of clergymen in this denomination, with a
view to correct the misrepresentations which are
abroad concerning our sentiments, and to promote the
cause of a rational faith and of practical godliness.

Each number will contain at least 16 octavo pages.
On the last two pages of the covers will be published,
under the title of UNIVERSALIST REGISTER, an account of Events interesting to the Universalist denom-

were to be agreed on and provisions,

which were to be got in readiness .- Sir

From the New York Evangelist.

SCRIPTURE STORIES FOR CHILDREN.

Solomon succeeded his father David in

When he began to reign, God appear-

ed to him in a dream, and said, "Ask what

I shall give thee." And Solomon asked

of God a wise and understanding heart,

to govern the great people committed to

his care. And God gave him his desire;

and he gave him besides, immense riches

collected large materials for the work.

Solomon completed his plan, and reared

the most magnificent structure on which

glory, reached the very ends of the earth.

py are these thy servants, which stand

continually before thee, and hear thy

wisdom! And blessed be the Lord thy

God, who delighted in thee, to set thee on

reign was greatly tarnished by the coun-

tenance which he gave to the worship of

Idols. His heart became estranged from

God, and the Almighty was justly dis-

It is not enough for us to begin a day

well-we should spend it well, and close

it well. And we should regulate our

INDIA.

Burney, the British envoy, arrived at Ava

ence of the King on the 17th June .-

This was done with great ceremony .-

The King having sent a number of ele-

phants to Major B. for the purpose, the

procession, consisting of 20,000 persons

sat out at 9 in the morning. Major B

was carried in his tonjon, proceeded by

four silver stick bearers, with the portrait

of the King of England. His suite fol-

lowed on elephants, with the present --

The Major was obliged to wait at the rov-

al court till the princes and great officers

had entered the place, during which re-freshments were served up in gold uten-

sils. The shoes were discarded at the

steps of the hall of audience, and the en-

voy and suite were seated immediately in

front of the throne; after a few moments,

a rumbling sound was heard, when a folding guilt door was thrown open, and the

King most richly attired, made his appear-

ance. He had on a gold crown, and a gold flowered gown richly beset with jew-

els. All the courtiers prostrated them-

selves and the embassy took off their hats

and bowed. The Burmese officer then

read a list of the presents The King

then made some inquiries respecting the

Governor General and affairs at Calcutta,

Pride .- Pride is a vice which grows up

in society so insensibly-steals in unop-

se ved upon the heart upon so many oc-

casions -- forms itself upon such strange

pretensions, and when it has done, veils

itself under such a variety of unsuspected

appearances-sometimes even under that

of humility itself; in all which cases self-

love, like a false friend, instead of check-

ing, most treacherously feeds this humor;

points out sum excellence in every soul

to make him vain, and to think more high-

ly of himself than he ought to think-that

upon the whole, there is no one weakness

into which the heart of man is more easi-

and shortly after retired.

Accounts from India, state that Major

whole lives by the divine commands.

His glory, however, at the close of his

the throne of Israel!"

pleased with him.

The fame of his wisdom and riches and

Hitherto the worship of God had been

The King who was visited by the Queen of She-ba-before Christ 1015.

his kingdom. He came to the crown in

very advantageous circumstances.

and honors.

the sun ever shone.

Walter Scott's Tales of a Grandfather.

POETRY.

THERE'S MUSIC IN A MOTHER'S VOICE.

From Mr. Bennet's "Songs of Solitude."
There's music in a mother's voice,
More sweet than breezes sighing,
Thore's kindness in a mother's glance,
Too pure for seer due. Too pure for ever dying.

There's love within a mother's breast, So deep, 'tis still o'erflowing; And care for those she calls her own, That's ever, ever growing.

There's anguish in a mother's tear,
When farewell fondly taking,
That so the heart of pity moves,
It scarcely keeps from breaking.

And when a mother kneels to Heaven, And for her child is praying,

O, who shall half the fervor tell

'That burns in all she's saying!

A mother! how her tender arts Can soothe the breast of sadness, And through the gloom of life once more Bid shine the son of gladness.

A mother! when like evening's star, Her course hath ceased before us, From brighter worlds regard us still, And watches findly o'er us.

MISSELLANY.

From the Magazine and Advocate.

"IMPORTANCE OF CONSIDERATION." A Tract, bearing the above title, and numbered 202, has lately been much curculated in this vicinity—and frequently obtruded upon persons and families, who, at least, have giving the subject of religion as much sober consideration as the forward girls, and grown boys employed in the business of tract distribution.

The tract above named, is avowedly addressed to those who are supposed to use the following language:-"What concern have I with tracts? I am not a religious man, nor do I take any interest in religious subjects. The tract has missed its To which it is replied-"no, my friend, it has not missed its way; you are the very one whose condition caused it to be written.

We beg leave, therefore, to suggest for the consideration of the little folk, engaged in distributing this tract, whether, in presenting it to those who do "take an interest in religious subjects," it has not "missed its way?" And whether, in presuming that all who do not hold the creed maintained by the tract, are destitute of all religion, and treating them accordingly, be not missing their own way? And they should further consider, that it is pos sible that those who think them out of the way, may take the liberty to put them in one, more suited to their years.

The following subjects are submitted to the consideration of the writer of the

1. When you addressed those who take "no interest in religious subjects," did you consider that it was utterly absurd, in the very next paragraph, to take for granted that they were entirely orthodox in their views and expectations? These are your own words for it :- "What! allow that you are soon to appear at the bar of God, and unless you shall stand there as a Christian, must be sentenced to unquenchable wrath "

2. Did you consider that a very large proportion of those who believe they shall "appear at the bar of God," &c., suppose that such faith, or rather fear, is the quintessence of religion; and that they may, of course, be "habitually careless" whether "death find" them moral and honest men, or otherwise?

3. Did you consider, whether the Bible teaches that mankind wil "appear at the bar of God," in the sense commonly understood-or, whether the sentence to "unqueachable wrath" be consistent with the attributes of a Being whose nature is

4. Did you consider, when you suggested this question, (p. 2.) "why, if religion be so infinitely important, you are not more interested in obtaining it,"that the means you employ to induce them to obtain what you call religion, are falculated to disgust reflecting persons-and the terms you propose, so easy, and of so little consequence in this world, that many will postpone their adoption, till they can do nothing else?

5. Did you consider, when you say, (p. 3,) "reflect; where will you be? what your home and portion some thousands of ages hence? how solemn the certain truth. that in Heaven or hell your portion must be!" that there was neither certainty, nor truth in your statement--and that the words Heaven and hell, never relate to the condition of the virtuous or vicious "some thousands of ages hence?" Had you considered the Bible of half the importance as your creed, you would have said noth. ing of the certainty of a subject, which the Scriptures never teach.

6. Did you consider, when you say, (p. 4.) "if I understand your case and these Scriptures"(quoted by you,) "correctly, there is but one promise in all the Bible which applies to you, and that is, that if you will turn to the Lord he will have mercy upon you;" that by your creed they possess no moral ability to comply with the terms of even this promise; and that this desirable change will be effected, when wall the ends of the world shall remember tudes around. The extraordinary proand turn to the Lord?"

7. Did you maturely consider the import of your language, when pressing the propriety of present consideration, you say, on your 5th page, "consider now, because it is the convenient season. I mean not

your convenient season—*** but it is God's convenient season ?** Did you mean that God was then in the particular vicinity where your tract was circulating; and would probably, in a few days, leave the place, when it would not be quite so conenient to attend upon the matter?

8. Did you consider, when you declare, (p. 6.) that the delay was " aggravating

the condemnation already upon you; setting you still further from the reach of saving mercy; grieving more deeply the Holy Ghost, and enhancing the danger that you will never turn to the Lord,"-whether endless condemnation admits of any aggravation-whether, if the mercy of God is infinite, there is a probability of getting out of its reach-whether the Holy Ghost, (in your opinion the eternal God,) can be in danger of pining with grief-and whether, when a man is justly exposed "to the pains of hell forever," he can do much to increase the liability?

Finally-when you urge present consideration, "because your body is in health -your mind is composed; your feelings are tranquil"—did you consider how composed you would have the mind-how tranquil the feelings, if you could frighten your reader with the terrors of death and the torments of hell?

We have seen many, very many of these composed and tranquil people, weeping in anguish, or moping in dispair; who, after a few days of frantic folly, have joined a church, by professing a creed which they never understood, and then livingas they always had done before. And this, it seems, passes for consideration Give us sensible and honest believers, and sober and moral men; and we cheerfully yield you all those who have no religion but what is inspired by fear-no comfort. but in thinking they are better than other men, and no hope, but that of escaping the torments of hell.

In conclusion-We advise the distributors of tracts, male and female, to consider, whether they are not engaged in a pitiful and impertinent occupation—whether it is not the height of impudence, and an outrage against decorum, to persist in leaving them where they are not desired?

S. R. S. Clinton, Feb. 21, 1831.

ORIGIN OF THE CRUSADES. These evils had been sufficiently felt by all who had visited the East, but at length thay made so strong an impression on one single man that, like fire alighting among materials highly combustible, the flame spread throughout Europe. The person who effected so strong a sensation by so slight means was Peter, called the Hermit. He was, we are informed, of a slight and indifferent figure, which sometime exposed him to be neglected; but he was a powerful orator. He had himself been a pilgrim in Palestine, and possessed the impressive requisite, that he could bear testimony, as an eye-witness, to the attrocities of the Turks, and the sufferings of the Christians. He repaired from court o court, from castle to castle, from city o city, setting forth at each the shame done to Christendom, in leaving the holi-est places connected with ner religion in possession of a heathen and barbarous foe, Urban II., then Pope, saw the importance of uniting the European nation, soldiers by habit and inclination, in a task so honorable to religion, and so likely to give importance to the Roman Sec. At the council of Clermont, ambassadors from the Grecian emperor were introduced to the assembly, who, with humble deference. stated to the prelates and the lay chivalry of Europe the dangers to their Christian sovereign, arising from the increasing strength of the Moslem empire, by which he was surrounded, and, forgetting the wordly and assuming language which they were accustomed to use, supplicated, with humiliating earnestness, the advantage of some assistance from Europe. The pontiff himself set forth the advantage, or, rather, the necessity, of laving all meaner or more worldly tasks aside until the holy sepulcher should be free from the heathen usurpers, who were its tyrants.-To all, however criminal, who should lend aid to this holy warfare, Urban promised a full remission of their sins here, and an indubitable portion of the joys of heaven hereafter. He then appealed to the temporal princes with the enthusiastic quotation of such texts of Scripture as were most likely to inflame their natural value. "Gird on your swords," he said, "ye men of valour: it is our part to pray, it is yours to fight. It is ours, with Moses, to hold up our hands unremittingly to Ged: it is yours to stretch out the sword against the children of Amalek .- So be it." assembly answered, as to a summons blown by an archangel, "It is the will of God-it is the will of God!" Thousands devoted themselves to the service of God. as they imagined, and to the recovery of Palestine, with its shrines, from the hands of the Turks. Each devoted himself to the prosecution of this holy undertaking, by cutting the form of a cross upon the shoulder of his cloak, being of a different colour from that of the garment itself, which was the especial form by which these soldiers of heaven announced their being enlisted in the holy war. The undertaking was thence called a crusade, and those who joined its ranks were termed crusaders. The engerness with which all men assumed this holy symbol was such that some of the princes cut their robes to pieces to furnish crosses for the multi-

ceedings at the council of Clermont were

circulated with such amazing celerity as

made those be believed who affirmed, that

the report of this general movement was

heard and known among distant nations

even on the evening of the day of council.

But, without listening to what is incredi-

ble, it is certain the news of the crusade

was every where spread through the

Christian world with unexampled speed,

and every where received with the utmost

interest and applause. The number who

assumed the cross, or, in other words,

pledged themselves to the holy war, amount-

ly betrayed-or which requires greater help of good sense and good principles to guard against .- sterne. A New Union .- The editor of the Southern Religious Telegraph," published at Richmond, Va. announces to his eaders the following intelligence:-There is certainly a growing sympathy between the Universalists and Papists of Boston. This is what may be expect-

To this the editor might have added, with equal truth, that the Rev. Hosea Ballow had received a letter from the college of Cardinals at Rome, proposing the inquiry whether he would consent to his election as successor to the Pope defunct; and that his Holiness, before his death, issued a Bull, cannonizing John Murray and Elhanan Winchester .- Trumpet.

Definition of the Deity .- He is the first of incorruptibles; eternal, and not created: He is not composed of parts; there is nothing like, or equal to him: He is the ed probably to half a million of individu- author of overy good; the sovereign dis-

poser of all order, and of all beauty: He derives his knowledge only from himself: als, at least. A very great proportion of He is the source of all wisdom, and sole this multitude were ignorant men, unaccustomed to warfare, and unacquainted author of all nature .- Zoroaster with the slightest precautions either in the GREAT IMPROVEMENT IN MILLS. field of battle, or on the far more complicated subjects of marches and halts, which

THE Subscriber has invented and applied to use, an important improvement in the Reacting Water Wheel, for which he has obtained Letters Patent, and he now offers for sale in single Rights, or in districts to suit purchasers.

The subscriber confidently asserts, that more labor

The subscriber confidently asserts, that more labor can be performed with a given water power by his wheel than by any water wheel now in use, while the expense is less than oue fourth that of the Breast Wheel. It has been found, by actual experiment, to perform twice the labor of the Tab Wheel placed in the same situation. Being on a perpendicular shaft no geering isnecessary in its application to Grist Mills and other machinery. It is peculiarly adapted to small streams with a moderate head of water, and is but little affected by back water. The wheel and shaft are both of Cast Iron and of course very durable. This wheel is now in successful operation in the

shaft are both of Cast Iron and of course very durable.

This wheel is now in successful operation in the grist mill of Hon. JAMES BRIDGE, Augusta, (Me.) where the public are invited to call and examine for themselves.

JOHN TURNER.

Augusta, Dec. 1, 1830. Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a Grist Mill in Augusta, with two run of stones, the one moved by a tub wheel of the most approved construction, the other by Turner's Improved Reacting Wheel.—The reacting Wheel has been in operation seven weeks, and has proved itself to be decidedly preferable to tub wheel.

Augusta, Dec. 5, 1830.

This may certify, that I, the undersigned, have for a number of years used a tub wheel for grinding bank, and have now applied to the same use and in the same situation. Turner's Improved Reacting Wheel and have found it to perform four times the labor with the same quantity of water.

JOSEPH HAM. conducted in a large tabernacle, or tent. David had designed to build a temple, and

N. B. The subscriber having seen an advertisement The Queen of Sheba heard of it, and she recently published in the Independent Chronicle and Boston Patriot, signed by one Calvin Wing, in which came with a very great train, with camthe public are cautioned against purchasing rights for Cast Iron Reaction Water Wheels of any descripels, and spices, and gold, and precious Cast Iron Reaction Water Wheels of any description or using any such wheels without the consent of said Wing or his authorised agents, hereby gives notice that he can furnish proof that said Wing has no exclusive right to the common Cast Iron Reaction Water Wheel, these wheels having been in common use in this vicinity for two years past, and are cast and sold almost daily at the Gardiner Iron Works without the consent of said Wing or any other person. All the subscriber claims as his right is the improvement which he has made on the common Reaction Wheel. stones, to converse with him. And when she perceived his wisdom, and saw the temple that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent, by which he went up into the house of the Lord; there was no more which he has made on the common Reaction Wheel, and this he is ready to warrant and defend to purchasspirit in her. And she shid, "The one ors against the claims of Calvin Wing and all others.

JOHN TURNER.

In consequence of CALVIN WING's notice of Feb. half of thy wisdom and thy prosperity was not told me. Happy are thy men! Hap-

In consequence of CALVIN WING's notice of Feb. 16, 1831, I deem it a duty to myself to state to the public, that I continue, and shall continue to make and sell my improved Cast Iron Reaction Water Wheel, the veto of the said Wing to the contrary notwith-standing; and that I will warrant and dekend them, and all who purchase them, against the suits and legal to the contrary and all who purchase them, against the suits and legal. attacks of any person. I can prove Mr. Wing not to be the first inventor of the Cast Iron Reaction Water Wheel, that the idea did not first originate with h The first pattern for casting these wheels was made in Dec. 1828, by a Millwright, in the carployment of R. H. Gardiner, and the first wheel from this pattern was cost and fitted at the Gardiner Iron Works the same Winter, and is still in operation in a machine shop in Gardiner, since which time large numbers have been cast and sold at the same place without the con-sent of said Wing. With his improvement of putting two or more wheels on a shaft I have nothing to do, with his "lighter" I have nothing to do, but his ex-clusive right of casting the wheel of Iron, I dispute. Even allowing for a moment that he is the true inven-tor, it is believed that by reference to the decisions of tor, it is believed that by reference to the decisions of the Supreme Court, it can be shewn, that when an in-dividual suffers his invention to go into public use for a long time without special agreement or understand-ing that it is to become the subject or a patent, it is a boad fide gift to the public and a patent will not held. Again he denominated my improvement a va-ciety of his "lighter," and at the same breath denom-inates it as "mis improvement, the "reverse of useful". ad that a patent will not hold. Let me inform him that the term "useful" is used in the statute, in "contradistinction to frivolous and mischievous," See Fessenden, 365, also Mason's Rep. 182, Lowell, vs. Lewis. I am perfectly willing to submit by claims to the proper tribanal.

JOHN TURNER.

SCHOLAR'S EXERCISER & REVIEW. JUST published, and for sale by WM. PALMER, The Scholar's Exercise and Review, containing the principal RULES of English Grammar and Arithmetic, and a key to many difficult questions in the lat-ter—the whole designed for the use of Schools and private instruction. By ROBERT MARTIN and GEO. C. WHITNEY.

RECOMMENDATIONS.

RECOMMENDATIONS.

From Moses Stranger, Jr. Eag. Gardiner.

I have examined the "Scholar's Exercise and Review," published by Messis. Martin & Whitney, and think it a work admirably adapted to facilitate the study of English Grammar and Arithmetic in our com-

The plan of introducing questions into elementary books for the purpose of review has long been prac-tised. This work appears designed not only for this purpose, but also to relieve the instructor from much e perplexity and delay which results from the cons ant and receated verbal explanations which are ust ally required by his scholars. Almost every question which the intelligent pupil would ask in these branches will be found answered here in a clear and familiar manner. The authors of this work certainly deserve much credit for the manner in which they have simplified many of the abstruse points both in Grammar

From a careful examination of the work !'do not hesitate to recommend it as a valuable assistant both C lastructers and pupils,

MOSES SPRINGER, Jr. Gardiner, Jan. 11, 1831.

Gardiner, Jan. 11, 1831.

From the Rev. Mr. Peck. Rector of Christ's Church, Gardiner.

Gardiner, Jan. 28, 1831.

Having examined the "Scholar's Exercise and Review," I fully concur in the above estimate of its merit by Mr. Springer and cheerfully agree with him in recommending it to those who are employed in those elements of instantion. ISAAC PECK.

oy 31. Springer and encertainy agree with him in recommending it to those who are employed in those elementary branches of instruction. IsAAC FECK.

From EZERIEL HOLMES, M. D.

Messrs. Martin & Whitney—I have received the "Scholar's Exercise and Review," recently published by you. I have had time to examine it but partially. The plan of the work appears to be well as the partially. plan of the work appears to be well calculated to facilitate the acquisition of knowledge in the several subjects upon which it treats, and the execution of it, faithfully performed.

The questions seem to be appropriate and such as would arise in examinations; and the answers (though generally short) sufficiently comprehensive to assist and efresh the memory of the pupil, and give him a habit of reflection.

I think its introduction into our schools, while it will afford the pupil a valuable Guide, will lighten the task of the Instructer, and give him time for such remarks and illustrations which the nature of the subjects in question, will naturally excite in an experienced Any thing which will promote the great object of edu-cation in our primary schools is of the atmost import-ance, and should receive the cordial support of an enightened public. I trust, gentlemen, that the approon of those most deeply interested in the cause cation will not be withheld.

Respectfully yours, Starks, Feb. 8, 1831. E. HOLMES.

Patent Elastic Water-proof Caps.

L. L. MACOMBER,
(Opposite McLellan's Hotel,)
WOULD call the attention of the public to his
PATENT ELASTIC WATER PROOF black and drah CAPS,—(stiffened with India rubber)—an entire new, and a beautiful article, perfectly in-—an entire new, and a beautiful article, perfectly impervious to water—becomes hard when exposed to rain, and yet so elastic as to admit of being doubled and twisted without sustaining the least injury—an excellent article for travellers, as they may be folded like a handkerchief and packed with clothes—for sale wholesale and remit by the Patentee.

Hat reprofesters will find it for their interest to

Hat manufacturers, will find it for their interest to engage in the manufacture of the above article. Terms rights, reasonable.
Gardiner, January 19, 1831.

&-NOTICE To Mill Owners, Manufacturers, and all those interested in the economy of the use of Water, as applied to the propulsion of Machi-

THE Subscriber having made valuable improve-ments in Water Wheels, which, operating on the principle of the REACTION OF WATER, are not the principle of the REACTION OF WATER, are not impeded by back water; and also being constructer of CAST IRON, are both cheap and durable; and having obtained LETTERS FATEST therefor, unded the seal of the United States and the signature of the President, would respectfully inform the public, and especially those interested in MILL SEATS, that he is ready to answer all calls in this line. He is a especially those interested in MILL SEATS, that he is ready to answer all calls in this line. He is also about establishing agencies in different sections for the convenience of the public, of which due notice will be given. As a generous public have been too often imposed upon by intended improvements of no merit, he uniformly makes it a rule to exact no remunity, he uniformly makes their performance. peration for his Wheels unless their performance are fully equal to his representations, and give reas ble satisfaction on a fair trial. Some of those Wheels are in operation at the Works of the Namarket Manare in operation at the Works of the Nama ket Manufacturing Company, at Middleboro' four conners;
and will soon be put in motion in Fairhaven, Halifax,
Swansey, Dighton, Dedham, 5c.; and particularly at
the Pratt privilege; in Middleboro', which had been
almost abandoned on account of back water; and at
Easton, in the Cotton Factory belonging to General
LEACH, of that place. As his terms are both liberal and safe, he flatters himself that a discriminating public, will be disposed to give his Wheel a fail
trial. Please to refer to
J. R. NEWELL.

lease to refer to
J. R. Ne Well,
Asser Borene,
Sylvanus Thomas, Esq.
Robert Eastman, Middleboro', and Gen. S. LEACH, Easten.

N.B.—The public are cantiled against purchasing rights for CAST IRON REACTION WATER WHEELS of any description, until his Patents have been examided, as there are none, nor is it believe that any can be, formed, which will be of the least that any can be, formed, which will be of the least utility without infrieging on his rights. All person having Wheels of the above description in operation, unauthorised by the subscriber, are called upon to pay the usual sum charged for the right of using the same. and receive deeds according to law. and receive deeds accerting to law. Those who magnet to make such an arrangement with all convenient despatch, must not be surprised to find themselves in a different manner called upon for treble damage.

All persons are hereby forbid casting, making, constructing or using the above Wheels without the licens of the Patentee or his authorized agents.

CALVIN WING.

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February 16, 1831. Having seen the advertisement of John Turner, of Augusta, Maine, and more particularly, his nota tena, in which he refers to my notice as published in the Independent Chronicle and Boston Putriot—

This is further to caution the public against using my improved Cast Iron Reacting. Water Wheels is any of the turious forms in which they may or have been used, under the guaranty of the said Turner, as I shall in no case look to bim for damages, but to the owners of the Mill. Said Turner's pretended improve nent on my Cast Iron Wheels is nothing more ment of my case from Societs is nothing more the one of the many ways of applying the Litter as ented and patented by me; and, instead of offering any advantage over the mode as delineated in the rawings of my improved Wheel, is more complicate above expensive, subject to more friction, and is, fact, a mis-improvement, the reverse of useful. don vs. he Groot, et al. That the insinuations, or sertions of the said Turner relative to my rights, etc. admitting them to be true, which I by no means nit, can in no respect impair the validity of my Patent, may be seen by a reference to the decision of U. S. Courts on that point. These decisions say that a "patent is valid, although the invention may have been in use for years anterior to the date of the patent, if the patentee was the inventor."—Again, "I the invention has got into use while the inventor was practicing upon it, with a view to improve it before applying for a patent, such use does not invalid

To offer my simple warranty against that of "one John Turicer, would be almost as great an insult to the good sense of the public as his is when offered "against the claims of Calvin Wing and all others," where the damages, if any thing, might amount to, instead of dollars, numbers of thousands!

Wherever the single Wheel and highter will answe the purpose required, Millowners can be supplied to me, or any of my authorized agents, with the best and cheapest modification of it, free from every shadow of the control of the co cheapest modification of it, free from every shadow of doubt as to title, and therefore needing no warrant.

My Double Reacting Wheels, the title to which is also undoubted, with a triffing additional expense, give double the power in the same compass and will be far nished by me, or my agents, as above, on the most favorable terms.

It is not my object to get into a newspaper discussion with Mr. Towner neither the mosts of my

ion with Mr. Turner deither on the merits of my Wheel, nor on the legal grounds on which the preten-sions of said Turner must stand, if stand it may. The stens of said futner must stand, it stand it may, as subject of dispute can only be settled by the projec tribenal. Yet, so often as he shall attempt to three dust in the eyes of the public, I shall consider it my daty, through the same medium, to attempt to remode the imposition.

TABLE subscriber having disposed of his crock of Goods and being desirous of closing all his coccurs hereby calls on all persons having unsettled accounts with him to call and settle the same without delay at the same of Envir Courts. CALVIN WING.

lay at the store of EDM'D COFFIN.

A. T. PERKINS. Gardiner, March 9, 1831.

COMMISSIONERS' NOTICE.

THE subscribers, having been duly appointed com-missioners on the estate of JOSEPH WEBBER, late of Richmand, deceased, represented insolvent, hereby give notice, that they will attend at the dwell-ing house of William Wilson, in said Richmond, on the fourth Saturdays of April, June and July next, for the purpose of receiving and examining the claims of the

o said estate.

BENJAMIN SHAW,
WILLIAM WILSON,
Commissioners. Richmond, Feb. 15, 1831. 10

NEW CHURCH MUSIC. JUST received, a volume of Sacred Music, under the title of the PSALMIST, or Cherister's Com-Tunes, none of which can be found in any of the books now before the public. The work may be considered in the light of a supplement to the several books now in the light of a supplement to the several books now in the light of a supplement to the several books now in the light of a supplement to the several books now in the light of a supplement to the several books now in the light of the character. in use in our churches, and it is believed the character of the music will support the present improved state of the science. Those fond of novelty will be gratified at seeing the work. The work contains 3 or 4 beautiful and the science of the sc tiful Sacred Songs. For sale by P. SHELDON.

March 18, 1831.

LITHOGRAPHIC PRINTS.

ELEGANT Ethographic Likenesses of Rev.

MENZIES RAYNER, Rev. THOMAS
WHITTEMORE, and Rev. SEBASTIAN WHITTEMORE, and Rev. SEBASTIAN STREETER, may be of tained at this Office, and of the Editor in Augusta, for 50 cents each.

MAINE REGISTER FOR 1831. UST published, and for sale by P. SHELDON, the MAINE REGISTER AND UNITED STATES CALENDER for 1831. PRICE 25 being but half the price of former years. January 27.

CHRISTIAN INTELLIGENCER. TERMS

Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged. will be charged.

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